RELIGIOUS INTELLIGENCE.

September 22--- Eighteenth Sunday After Pentecost.

RELIGIOUS PROGRAMME FOR THE DAY.

Herald Religious Correspondence.

A PREACHER'S SOPHISM.

Virtue a Duty Without Regard to a Future State.

Seek Intercourse with Spirits?

LIGHT WANTED ON THE SCRIPTURES.

Ministerial Changes and Movements.

Services To-Day.

Elder Bowman, from South Car at the Cooper Institute.

T. G. Forster lectures in a trance at Apollo Hall. Bishop Snow will speak about cleansing "God's Sanctuary," at the University, three P. M.

Rev. P. L. Daniels will preach at both services at

the Berean Baptist church Services will be held at the Evangelical Lutheran

Dr. Wedekind holds forth at the English Lutherar Church of St. James. Rev. W. T. Egbert will preach at Wainwright

Rev. A. R. Thompson discourses at St. Paul's Re-

Rev. C. S. Harrower speaks at St. Luke's Metho dist Episcopal church

Rev. W. C. Dawson preaches at the Christian Rishon Opintard will deliver a sermon at St.

Rev. J. Kay, of Scotland, preaches at Westminster

Presbyterian church. Rev. Dr. Flagg will preach in the Church of the

Rev. John Weiss, from Massachusetts, will preach in the Church of the Messiah.

In Grace chapel, near the Academy of Music, there will be services in the forenoon and evening Rev. W. T. Clarke will treat the important subject "Does Religion Pay ?" in Unity chapel, Harlem-Rev. C. A. G. Brigham will preach in the Catholic

Apostolic church, Sixteenth street. St. Ignatius' church will be open during the day. Rev. Dr. Ewer will be there. The Church of the Incarnation is open for divine

Rev. Henry D. Northron will preach in Twenty-

third street Presbyterian church. There will be divine service in the Orthodox Eastern (Russo-Greek) chapel, 951 Second avenue, near Fiftieth street, at eleven o'clock this morning. Free admission to every one.

Light Wanted on the Scriptures. TO THE EDITOR OF THE HERALD:-

I am very much interested in that part of the Sunday HERALD which is devoted to the free dison of the religious question, and I notice that your correspondents are men of intelligence and education and, apparently, well versed in Scripture. It so happens that I am not blessed with a high order of intellect and have little or no education, and consequently find it impossible at times to make sense of some parts of the Bible. Will you kindly permit some of your correspondents to ex-plain one passage to which I take the liberty of in-viting their attention?

Mark, xvi., 15, "Go ye into all the world and preach the Gospel to every creature;" 15, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned;

be damed."

It seems that the qualifications for salvation are two—belief and baptism, therefore Mr. Brown, who believes and has been baptized, will be saved. The ticket for damnation is unbelief; therefore Mr. Smith, who doesn't believe, will be damned; but Mr. Pores ballets. Jones believes, but has not been baptized, therefore he cannot be saved, as he is lacking in one of the essential conditions. He cannot be damned, be-cause damnation is the result of unbelief and Mr. Jones believes. Since he can neither be saved nor damned I am curious to know his fate.

A Preacher's Sophism-Virtue a Duty without Regard to a Future State.

TO THE EDITOR OF THE HEMALD:—
"Deny that a man lives beyond the grave and there is no reason why he should be a good man."
Thus said a minister of the Gospel on last Sab-

bath evening in one of our prominent churches His text was the question of Job, "If a man die During the discussion of the shall he live again?" subject he stated that Job had no clearly defined views of the resurrection of the body. In other words, Job spoke with reference only to this life. And I said to myself the preacher has not well said. He has formarkest me," and "If I be wicked woe unto me.' He has also forgotten the words of the preacher who gave his heart to know and search out, and who reached the conclusion that that "God giveth to a man that is good in His sight, wisdom and knowledge and joy; but to the sinner He giveth travail," and "If a man live many years He giveth travail," and "If a man live many years and his soul be not filled with good an untimely birth is better than he." And I said further, "Let the sun and the moon and the stars cease to shine and to gladden and cheer the earth and all nature, because they are not to exist eternaily." And the sun and moon and stars said nay. However short our course let us send all the heat and light and gladness we can into the world, for otherwise all would be darkness and sorrow and desolation. Let us rather do all the good we can. And I said to the beasts of the earth, and to the fowls of the air, and to the fishes of the sea, death will soon come and would be darkness and sorrow and desolation. Let us rather do all the good we can. And I said to the beasts of the earth, and to the fowls or the air, and to the fishes of the sea, death will soon come and you cannot live beyond that; therefore, rebel against man, who holds dominion over you." And the beasts and the fowls and the fishes said "true we cannot live beyond death; but what gain would there be that we should refuse to do what of good we can while we live? Shall we not rather do what we can to cheer and gladden the heart of man by doing to him whatever of good we can while we do live?" And I said "The sun and moon and stars and the beasts and birds and fishes have no reason and no knowledge, and therefore are disposed to do good because there is no reason in them. They know no better." So I turned me to man as the only being who had reason and knowledge and judgment, and I said to man, "As there is no reason nor knowledge nor device in the grave, and you know not what is bevond it, there is no reason why you should be good." And he replied and said to me, "In the dark corners of the earth and in the habitations of crueity earth's benighted ones may so think and act; but as for me, let me go forth early and late, like the sun and the moon and the stars, to do, even while life may be spared, what of good I can—to raise the fallen, to cheer the disconsoiate, to aid the needy and dependent, to visit and minister to the sick and the dying, and thus to do whatever of good I can, however short existence may be." And so I said to myself, "If the sun and moon and stars, and if the beasts and the sun and moon and stars, and if the beasts and the sun and moon and stars, and if the beasts and the sun and moon and stars, and if the beasts and the sun and moon and stars, and if the beasts and the sun and moon and stars, and if the beasts and the sun and moon and stars, and if the beasts and the sun and moon and stars, and if the beasts and the sun and moon and stars, and if the beasts and the sun and moon and stars

Why It Is Wrong to Seek Intercourse with Spirits.

TO THE EDITOR OF THE HERALD:-

It needs but the light of reason, illuminated by revelation from the Lord, to enable us to see why we should not seek open intercourse with spirits and way it was prohibited in the Bibie. they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Persuaded of what? Why, to shun that which is evil and to lead a good and true life which will lead to happiness and heaven. Whatever favors the life of regeneration, or repentance and turning from sin and the development of love to the Lord and neighbor, is desirable, whereas it is evident that whatever interferes with or retards our progress

heavenward is objectionable and to be shunned. The second coming of the Lord, we read, was to be with power and great glory; consequently many things which in the letter of the sacred Scriptures were dark and obscure are beautifully illuminated the Lord to this age through His chosen messenger, Emanuel Swedenborg. In the writings of the latter we are told that no one is reformed by visions and by conversing with the dead, because such visions and such open conversation with the life. The reason is that, instead of being rationally convinced and in freedom reforming his own life, if even good spirits were to teach him true doctrines, the man would be persuaded and compelled to reform for a short time, but "as such compulsion," we read, "deprives man of rationality and, at the same time, shuts in his evils, the charm or internal restraint becomes dissolved, and the enclosed evils break out with blasphemy and profanation. This only happens, however, when spirits induce some dogmatic principle of religion, which is never done by any good spirit, still less by any angel of heaven." Again, says Swedenborg, "Those who speak by permission of the Lord never say anything which takes away the freedom of reason; nor do they teach, for the Lord alone teaches man, though mediately through the Word in illumination. That this is the case, has been made known to me by experience. I have discoursed with spirits and angels now for several years; nor durst any spirit, nor would any angel say anything to me, much less instruct me, about anything in the Word, or any doctrinal derived from the Word; but the Lord alone, who was revealed to me, and alterwards continually did and does appear before my eyes as the sun, in which he is, even as he appears to the angels, taught me and illuminated me." It will be seen from the above that good spirits and angels will not attempt to teach men doctrines or those truths which lead to heaven, for it would interfere with man's freedom and his rational reception of truth; and evil spirits will not and cannot teach true doctrines, unless they mix them up with that which is false for the sake of leading man astray, simply because they neither love nor believe them. The evil and the false in the other world are united. Swedenborg informs us that speaking with spirits is dangerous to man's spiritual life, and a bar to his regeneration and progress toward Heaven; for ordinarily spirits, although associated with man, do not know that they are present with man in the natural world, and therefore they do not interfere with his reedo convinced and in freedom reforming his own even good spirits were to teach

wise they would not know.

But the reader reasonably inquires more specifically what harm can result to the man from speaking with spirits or communicating with them? In the first place, if man seeks such communications and heeds them, he is turning from the Lord and His word for guidance. Then it is a law of spiritual association, recognized even by Spiritualists, that like associate with like; therefore, man's associate or familiar spirits, are like himself, neither better nor worse, and 'sensible, open intercourse with spirits binds the man to the state in which the spirits are and prevents his spiritual advancement and regeneration. Thus, if the spirits with whom he has sensible intercourse are in false principles the man himself becomes an enthusiast in maintaining and promoting the same false principles; nor can he possibly avoid being so until the sensible communication is closed and he is again led solely by the Lord through His word," if a man is ambitious, avaricious, proud, lascivious, jealous, lustiul, &c., and when in these states has communication with spirits, he is necessarily confirmed in his evil states by them if he harkens to them, and he is quite sure to do this, believing them to be in superior light; and they are sure in the very nature of the case to use every effort to confirm him in his present state of life; for if the man changes for the better his associate spirits are repelled or driven away, better ones take their place, and their chance to use authority and dabble in the affairs of men is gone. Man's associate spirits are repelled or driven away, better ones take their place, and their chance to use authority and dabble in the affairs of men is gone. Man's associate spirits, then, are sure to teach him that progression and not regeneration is what is required, and for his good. In this article I have but alluded to a few of the many reasons why men should not, and if they are wire will not, seek open intercourse with spirits. In the works of Swedenborg, written more than a centur

demonstrated to be true even by the facts of Spiritualism.

Why men should be satisfied with such manifestations and communications as are described in the Spiritualistic literature of the day—to the neglect of the flood of light upon this whole subject contained in the writings of Swedenborg—is more than the writer can imagine. Evidently they are feeding upon husks, and neglecting the full corn in the ear. Man's senses may deceive him and may be deceived, and God has given us reason to correct the errors of our senses, and why should we not use our reason? Surely the rational perception of truth is superior to the evidence of the senses.

Finally, the writer will sav. after having for years carefully read the literature of Spiritualism

years carefully read the literature of Spiritualism and the writings of Swedenborg, that, in his opinion, all the knowledge upon spiritual subjects to be obtained through modern Spiritualism, when compared with what can be found in the writings of Swedenborg, is scarcely as a drop to a bucket, and the seeking for that drop is forbidden by Divine revelation and condemned by our highest reason as neither desirable nor reliable as a guide to happiness and heaven, but as dangerous in the extreme to our spiritual welfare.

J. E.

Rev. Thomas Guard's Embarkation in Africa for America.

[From the Port Elizabeth (Cape of Good Hope) Heraid, July 30.] The Rev. Thomas Guard, who has been so well

known here for some years as an able and efficient minister of the Weslevan Church, will leave by the Royal mail steamship Norseman to-day for Southampton, en route for Baltimore, United States of America, where he is about to take up his abode for the future. During his residence in this town he has secured for himself a large circle of friends, who deeply regret his departure, but who fervently wish him godspeed in his new home. As a pulpit orator, Mr. Guard is without an equal in this colony, and since his return from America the religious services he has conducted have been attended by large and attentive audiences, who hung upon his every word. There is no need for us to expatiate on the soul-stirring eloquence of his orations, or the deep, metaphysical and logical tone which characterizes his pulpit discourses. They are too well known throughout the colony. As a mark of the respect and esteem in which Mr. Guard is held by his fellow-townsmen, they have contributed a purse of £190, which has been presented to him with the best wishes of the donors for his future prosperity and success. We shall be glad to hear of him when he has entered on his new duties in the United States, and he may rest assured there are many in this colony who will long bear him in remembrance and will always be glad to hear of his weltare.

Religious Persenal. for the future. During his residence in this town

Religious Personal.

Dr. Schaff, of Union Theological Seminary, has reurned from Europe, where he went last Summer to invite about fifty distinguished Christian gen tiemen to attend to address the General Conference of the Evangelical Alliance, which is to be held in New York in Autumn of 1873. Most of the gentlemen invited have accepted. Dr. Schaff has also made arrangements with the British Committee on the Revision of the English Rible for American cooperation, and has convened the American Revisers for active work.

Ministerial Movements, Changes, &c. METHODIST. Bishop Peck is still in feeble health, and unable to attend to his Annual Conference appointments. He expects, however, next month to be strong enough to go lorward with his work. Extreme physical prostration has caused Rev. C. O. Cook, of Baltimore, to give up preaching for the present. Rev. Dr. Dashieil, Missionary Secretary, has started for a tour among the Western and Southwestern Conferences. The Rev. Charles E. Harris and family, of Brooklyn, have returned from their Summer tour in Europe. Rev. S. Bowers, A. M., pastor of Grace Methodist Episcopal church, Newport, Ky., has been transferred to the Oregon Conference and stationed at Salem. Rev. A. K. Sandford, presiding elder of the Prattsville district, New York Conference, formerly pastor of Green street church, N. Y., has been very ill for several weeks with rheumatism of the heart, but he is now convalescent, and his physician encourages the hope that he will be able soon to re-sume his ministerial work. A Welsh church, with nny-two members, was recently organized at Wheatland Furnace, Pa. The Ohio Conference of the Methodist Church (not Methodist Episcopal) reports:—Members, 4/504; meeting houses, 0; parsonages, 11; valuation of Church property, \$171,735; Sunday schools, 77; officers, 202; scholars, 5,207; volumes in library, 4,925; conversions for the

venr, 141. The Rev. S. A. Steenson, of the Methodist Missions in Norway, who had permisvest this country, has left again for his deld in Norway. St. Louis Methodists are agitating the project of building a comfortable residence for lishop Marvin, of the Church Scotth. Rev. J. E. Conference, has been transisered to the Illinois Conference, and appointed to Jacksonville station. John Wesley preached 43,000 sermons—fitteen a week. He never had clergyman's sore introat, or at the week. He never had clergyman's sore introat, or at the week. He never had clergyman's sore introat, or at the week. He never had clergyman's sore introat, or at the week. He never had clergyman's sore introat, or at the week. He never had clergyman's sore introat, or at the week. He never had clergyman's sore introat, or at the week. He never had clergyman's sore introat, or at the week. He never had clergyman's sore introated a very near church for worship. Twenty-seven persons were received into Mount Zion church, Manayung, Fullsteiphia, recently, as the first truits of a revival mere last whiter, Rev. J. Digon, pastot Episcopal church, this city, has received into tull membership tae first instalment of hity converts, the result of last Winter's revival. Rev. L. P. Cushman, pastor of Garden streat Methodist Episcopal control, the sort of the Taird Methodist church (not Methodist Episcopal). He presched, has returned to this country on a year's leave of absence, owing to impair the half. He western Virginia Conference opened and the season of Pittsburg, Pa., has resigned his charge to become a Bapitst. In Compton, Cal., histeen persons revealed. The Rev. J. D. Herr, pastor of the Taird Methodist church (not Methodist Episcopal) of Pittsburg, Pa., has resigned his charge to be dedicated in History and the season of the Control of the C

Rev. Dr. Cutting, Secretary of the American Baptist Educational Commission, goes to Ottawa, Kansas, to investigate the affairs of the university there, whose landed endowment and general management are badly complicated. Rev. H. Perry is laboring as an evangelist in Ontario. He will return to New York about the 1st of December. Rev. M. H. Abbey is supplying the First Baptist church at Elwood, N. J. He will labor as an evangelist during the Falland Winter. The Baptists of Cedar Rapids, Iowa, have commenced the first church building ever attempted in that place. It is again announced that

commenced the first church building ever attempted in that place. It is again announced that Rev. H. M. Gallaher, of Brooklyn, has a very pressing call to accept the pastorate o. a church in Elizabeth, N. J., and a salary of \$10,000 per annum and \$15,000 parsonage. "What will be do with it?" Rev. A. H. Stowell is gathering a Baptist church in Maplewood, near Chicago, and preaching every him progress in Zion's Hill Englist church, Teamnesh, Neb. Rev. M. Heath, being tool il to assume pastoral labors, has taken charge of Wyoming institute, Del. Baptists of England, America and France have laid the cornerstone and are pushing forward the first Baptist chapted ever erected in Paris. It is on the Rue de Lillie. The chapel is to seat 560 persons and to be completed in a year.

A Presbyterian church of fourteen members was recently organized at Delanco, N. J. The congradion at Mowcaqua, Ill., have completed a very neat church edilines, under the ministry of Rev. C. K. Sineyer, at a cost of \$4,000. If will be delicated of the Rev. G. M. Clark and the United Freshyterian church, East Boston, Mass., has been dissolved. The Rev. Dr. J. B. Adger, of Columbia Theological Seminary, S. C., has returned from England in excellent nealth. The Rev. J. B. Griswold, of Brooklyn, has accepted the call of the Presbyterian church at Port Jefferson, N. Y. The First Presbyterian church a Colling, to become its pastor. Rev. C. D. Kellogg has accepted a call to the North Reformed Presbyterian church, Fusion, C. L. Russell, of Middletown, has accepted to call of the North Reformed Presbyterian church of Stillwater, Minn., has left the be his duty to resign his pastoral charge. Rev. E. B. Wright, formerly pastor of the First Presbyterian church of Stillwater, Minn., has left the be his duty to resign his pastoral charge. Rev. E. B. Wright, formerly pastor of the Green the Presbyterian church as a missionary to Manuch at College. New Administration of the Rev. Samuel Robinson, of Londonderry, Feland. Rev. J. A. I. Lowes has removed from Oxio

ably one thousand persons; the cost will not exceed \$65,000. The Rev. Robert T. Roach, D. D., har resigned the charge of St. Paul's Protestant Episcopal church, Philadelphia, to take effect on the 34th of October. The Rev. F. Weston Hartlett has accepted the Professorship of Greek and Latin in the State Normal Sonool, Bloomsburg, Pa. He will also be engaged as rector of a church in that place. The Rev. J. C. S. Wellis, on assuming the rectorship of All Saints' Memorial enurch, Neversink, Highlands, a few days ago, was met at the depot by several parishoners and driven to the rectory, where tea was spread and the larders and cellars were found filled with everything necessary for winter use and the house itself thoroughly furnished throughout. Bishop Williams, of Connecticul has issued for the use of his clergy a special prayer, to be said from this time until the close of the Old Catholic Congress, now in session in Cologne. The Rev. H. D. Greer is called to be rector of Grace church, Providence, R. I.

The Right Rev. James Frederic Wood, D. D., Bishop of Philadelphia: Very Rev. C. J. H. Carter, V. G., pastor of the Church of the Assumption, and Rev. A. J. McConomy, rector of the Cathedral, both of Philadelphia, are at present visiting New York. A new parochial residence is now being built for the Rev. Father Rhatigan, pastor of St. Augustine's clurch, Brooklyn, 16 will be a handsome brick edifice, trimmed with Dorchester stone, in Gothic style. The new chapel dedicated on Sunday, September 8, by Hishop Laughlin, of Brooklyn, is under the charge of a new order—the Fathers of Mercy—a branch of the house at Twenty-fourth street, New York. Stuated on Broadway, within half a mile of East New York, it commands equally a delightful country view. A beautiful site of about twenty-four hots has been purchased, and on this the Fathers propose building a spacious convent, chiefly for his propose building a spacious convent, chiefly for his propose. The Cological Service of the Good Shepherd, now temporarily situated at Ea has omitted from his paper a list of several plays sent him and presented at the Sefrestoro and Gorea theatres, whose very titles are oftensive to Christian decency. The Pope, sympathizing deeply with the loss of the Catholic Protectory recently by fire, has sent a table service of six pieces en vermet, marked with his name, to be disposed of by raffle or by private sale, as Dr. Anderson, the President of the institution, may deem best for the Protectory's benefit. The work on the Church of St. Mary Star of the Sea is being rapidly pushed on. The framework of the spire is already in position, and it is expected to be covered in before many weeks. When completed the spire will be fully 175 feet in height. The Archbishop of Turin recently confirmed 1,200 children at Carignano. The Very Rev. Father Leo da Saracena. O. S. F., left this port on Saturday, September 14, per steamer Adriatic, en route to Home. The reverend gentleman goes to pay a visit to his relatives, whom he has not seen for sixteen years. He will be absent about two months.

MISCELLANEOUS.

whom he has not seen for sixteen years. He will be absent about two months.

MISCELLANEOUS.

A Lutheran church in want of a minister gives notice that, having been surjeited with eloquence, they are ready to be content with the pure milk of the word. In other words, they are now willing to the word. In other words, they are now willing to hear the Gospel. Prefessor Hall, of Colby University, has sailed for Europe. He will spend the Winter in Germany. Dr. A. S. Gibbons, President elect of the University of the Pacific, has reached California with his family safe and well. Rev. J. N. Martin, A.M., has been elected Professor of Languages in the University of the Pacific. The Reformed Dutchmen of Irving Park recently dedicated a new church for their use. Rev. D. M. Henkel has resigned the charge of the Lutheran mission at Richmond, Va. Rev. A. J. Weddell, of Norristown, Pa., has declined the call extended to him by the Lutheran church of Winchester, Va. Rev. C. H. Williams, of Boston, has declined the call from the Congregational church at St. Albans, Vt. The Rev. M. L. Williston, of Flushing, Long Island, has gone to Galesburg. Ill., as successor of the Rev. Edward Beecher, D. D. Rev. P. Coombe, D. D., Corresponding Secretary of the New Jersey State Temperance Alliance, is laborting in South Jersey with great success. Professor Mead, of Andover Seminary, is absent in Europe. His place for the time being is filled by Rev. Selah Merrill (Congregational), who is now ranked among the best Bablical scholars in New England. The Rev. S. C. Bartiett, D. D., of Chicago, will preach the sermon at the meeting of the American Board in New Haven the first week in October. Rev. Mr. Dalton, of Newark, N. J., returned from his trip in Europe one day last week and was met down the Bay by a party of his parishioners, who had spent a night on the water waiting for his arrival. They greeted him heartily.

The following statement shows the receipts of the national religious societies for the year 1871-2:-

American Bible Society, sales....\$361,274 American Bible Society, donations,..... 328,648

American Baptist Missionary Union.... American Baptist Home Mission Society. American Baptist Publication Society... American Bible Union... American Female Guardian Society.... American Female Guardian Society.
American Female Guardian Society.
American Seamen's Friend Society.
American Congregational Union.
Presbyterian Board Foreign Missions.
Presbyterian Board Foreign Missions.
Presbyterian Board Publication.
Presbyterian Board Education.
Presbyterian Board Education.
Presbyterian Board Education.
Presbyterian Board Freedmen.
Presbyterian Board Church Erection.
Presbyterian Board Ministerial Relief.
American Board Committee Foreign Missionary Society Methodist Episcopal Church.
American Missionary Association.
National Temperance Society.
American Church Missionary Society.
Evangelical Education Society.
Evangelical Education Society.
United Presbyterian Church Home Missions.
United Presbyterian Church Foreign Missions.
United Presbyterian Church Foreign Soins.

432,847

48,844

United Presbyterian Church Home Missions.
United Presbyterian Church Preedmen..
United Presbyterian Church Publication.
United Presbyterian Church Extension.
United Presbyterian Church Extension.
United Presbyterian Church Education.
Reformed Church Board Foreign Missions
Reformed Church Building Fund.
Reformed Church Education.
Reformed Church Publication.
Protestant Episcopal Board Foreign Missions.

Total..... \$6,724,410 ARCHBISHOP BAYLEY.

The Primate Preparing to Move to Baitimore.

The statement published in a religious journal that Archbishop Bayley was striving to be excused from the burden of the great office to which he has been elevated, is pronounced incorrect. On the contrary, the most reverend gentleman is making

contrary, the most reverend gentleman is making active preparations to leave Newark by the middle of next month, about the 13th.

Prior to his departure the clergymen of the diocese of Newark intend to give him a substantial proof of their regret at his leaving, and their happiness at his having been the honored recipient of such high ecclesiastical honors. A few days since a pallium, a consecrated vestment in the form of a scarf or mantle, composed of white wool and embroidered with purple crosses, worn by the Pope and sent by him as a mark of honor to patriarchs, primates and sometimes to bishops, was received from Rome by Bishop Bayley. This is an honor which, in olden times, was conferred only when the new archbishop asked for it in person or by proxy. Upon whom the vacant bishopic of this diocese will be conferred it is, of course, impossible to state. In New York, on Friday, a contact of bishops was held to decide upon three names to be forwarded to kome for the position. Rev. Dr. Corrigan, of Seton Hait College, has requested that Rev. Father Doane perform the duties of the office left vacant until Bishop bayley's successor is appointed. This request is made by the Rev. Father in consequence of the affairs of the college requiring his constant attention.

THE GERMAN JESUITS

The Expulsion of the Fathers from the German Empire.

BISHOP KETTELER'S REMONSTRANCE.

Relations of the People to the Jesuits.

DRIVEN FROM THE CONFESSIONALS.

The Schools Closed and the Fathers Ordered to Depart.

EXCITEMENT AMONG THE PEOPLE.

The Police and Citizens of Essen in Bloody Conflict.

WHERE WILL THE WANDERERS GO?

BERLIN, Sept. 8, 1872. When the law was passed against the Jesuits ome months ago, there were some people who might have thought that the law would not have been carried strenuously into offect. "His bark is worse than his bite," was the remark made by some with regard to the Chancellor of the German Empire; in passing this law he merely makes a threat; he merely wishes to show the Jesuits that if they venture to take any measures in opposition to his views he has an instrument ready to his hand, by which he can punish them." This view of Prince Bismarck's intentions has proved to be entirely incorrect; the law against the Jesuits has been carried into almost immediate operation and at this moment the members of the Society are busy packing up their goods and taking leave of their old homes, and pupils and devotees, previous to an early departure from the German Fatherland. Many others have already left Germany behind them. Let me give you a

HISTORY OF THE PRESENT STATE OF THE OUESTION. First, there was a dispute with regard to the interpretation of the law. The Jesuits and their friends were willing to give up the teaching in the was the scope of the law against their Order. The government officials, however, took a very different would be satisfied with nothing short of a complete expulsion of the Jesuits from the country. case in the person of Baron von Ketteler, the eloquent and energetic Bishop of Mayence.

The argument of the Jesuits was that they could, as secular priests, hear confessions, visit the sick, and perform the like spiritual offices. In a letter to the government the Bishop writes:-"I cannot omit to point out that the carrying out of the Imperial law has received application here which even exceeds the severity of the action of the government in Prussia. I must believe that a misur derstanding exists on this point. The priests have been forbidden to hear confessions. Neither the imperial law nor the decree of the Federal Council gives this authority, and the measattacks so fundamentally the rights conscience of individual Catholics that I regard its being carried out as morally impossible. No State authority can have the right to forbid me in my affairs of conscience from seek-ing advice where I please. This original natural right cannot be withheld from the Catholics of Mayence."

ADVOCATES OF THE PATHERS Nor was this the only effort made by the Cathoics to maintain the rights of their father confes. sors. As many of your readers are doubtless aware, the Jesuits, wherever they make their appearance, at once become not only the favorite preachers, but also the favorite confessors of the Catholic population. This is easily accounted for.

The ranks of the Jesuits are recruited from the ablest men. These men go through a training cordingly, penitents crowd to the confessional of the Jesuits, for in them they find men capable of clearly understanding the condition of their souls, and of giving them the most suitable counsel. To deprive Jesuits then, of the right of hearing confessional, is to deprive many Catholics of their most trusted and best beloved advisers. It is not surprising, under these circumstances, to find that the Catholics of Mayence have backed up their Bishop. A number of citizens have presented an address to Baron von *Ketteler, in which they say:—"As citizens of the German Empire and the Grand Duchy of Hesse we demand the freedom of exercising our religion. which has existed of old and which has been constitutionally recognized. For this purpose we should, in the first place, have free communication with those priests whom our higher authorities send to us, and who, as teachers and father-confessors, possess our confidence."

THE CATHOLICS NOT HOSTILE TO THE EMPIRE. In reply to this address the Bishop uses the following emphatic words:—"Everything that has been said to justify these measures is only an unfounded pretext—everything said on the subject is untrue. It is untrue that the Catholics are hostile to the Empire—untrue that the Empire is threatened by the decrees of the Vatican Council. All the other reproaches which are uttered against them, and which I could not possibly enumerate, are untrue." In addition to this a number of noblemen in Westphalia have drawn up an address, in which they strongly protest their admiration of the Jesuits and their dissatisfaction with the measures which have been taken against them. This being the state of Catholic feeling, some idea can be formed of the effects that will be produced by the carrying out of

I now proceed to detail the instances in which the law has been carried into operation. Operations began in Prussian Poland, and nobody will deny that things were carried on there with promptitude. The very day the law was published the police authorities proceeded to a small town named Gniewkowo. Here the Jesuits were preaching what the Catholics call a "Misssion"-that is, were giving a series of religious exercises, extending over ten or twelve days. The "Mission" had still two days to run before it terminated. The police authorities, however, would not allow this interval of grace, and insisted that the Jesuits should cease to officiate forthwith. This is case No. 1.

CASE NO. 2 is also in Prussian Poland. In Schrimm the Jesuits had a large establishment, partly consisting of priests and partly of what are called lay brothers. The 1st of August was the anniversary of St Ignatius, the founder of the Order. To celebrate this event the Jesuit Fathers had invited to Schrimm a large number of Catholics, lay and clerical, from the neighborhood. On the very morning of the anniversary the authorities came and ordered them to desist from the performance of any religious offices. The students were ordered to leave within eight days, provided they were German sub jects. Two Austrian subjects were ordered to leave Germany within three days. The church of the Jesuits was then closed and the keys taken away.

After some time the Jesuit Fathers asked permis sion to be allowed to say mass. This was granted. The Jesuits invited a secular priest to say mass in their church, and a large number of Catholics came to attend mass. Thereupon a number of gendarmes were sent to the church, and these taking up post tions at the door, prevented the people from enter ing. The rector complained of this conduct, and the gendarmes were removed. At the same time

the Jesuits received a quiet hint that the so they left the better.

The Jesuits had an establishment near Oppelu, on the estate of a wealthy Catholic nobleman. They

ment in Metz, have all on

were ordered to leave in eight days. CARR NO. 4. The Jesuits, who had a large teaching establish

CASE NO. & In Munster the church belonging to the Jesuits has been closed, and two Jesuits who used to preach in the pulpits of secular clergy in the city have been ordered to do so no longer.

CASE NO. 6. The Jesuits in Cologne have received orders to give up preaching, hearing confessions and all other religious offices.

In Mayence, which is a very Catholic city, the Jesuits were treated even more unceremoniously than elsewhere. Their doom came on a critical day—namely, the 14th of August. The 16th of August, as everybody knows, is a great day with Catholics, being the Feast of the Assumption of the Blessed Virgin. It is usual for Catholics to receive the sacrament on the leading festivals of the Church, and it being necessary to confess before receiving the sacraments the confessionals are always crowded on the evening previous to a great estival. This was the case in Mayence on the evening of August 14. The Jesuit Fathers were in the confessionals busy hearing the confessions of the as if the authorities wished to make their conduct as disagreeable as possible, for they did not come with their communications until seven o'clock in the evening. The priests had thus to give up hearing confessions at a moment when their services were most urgently required.

is just as hard. This is the case of the Jesuit establishment at Mariasaach. In this establishment there were twenty priests, 120 students and twenty lay brothers. It was, in fact, a central esta ment of the Order. In a few months' time the Jesuits will have to leave this establishment behind

In this case—that of the town of Essen things did not go on as quietly as the authorities might have wished. When the people of the town learned that the authorities were about to expel the Jesuits great commotion prevailed. After a while things began to look serious. The people filled the streets and after a while a conflict began between them and the police. The people fired stones; the police made use of their swords This kind of street fighting went on for two or three days, and Heaven knows how it would have ended had not a strong body of soldiers been despatched to Essen from some of the neighboring towns. As it was three or four people were killed and a large number wounded.

In addition there are three or four others cases, which I shall pass over as I have already written at length to show how the war against the Jesuits is being waged. I may add that Prince Bismarck has not confined his attacks to the Jesuits;

have also been suspended. Even more, the Sisters of the Christian Doctrine and the Ladies of the Sacred Heart have been ordered to close their con-WHERE WILL THE WANDERERS GO ?

The Jesuits now being expelled from Germany, the question arises, "Where will the wander go ?" Austria, as being the nearest, was first spoken of, and thereupon the liberal press of that country began to grow very indignant. At present it is impossible to say what will be the conduct of Austria. One thing, however, is certain. Whether Count Andrassy, the Austrian Minister for Foreign Affairs, has any love or not for the Jesuits, he does not approve Prince Bis marck's line of conduct. In the negotiations at Gastein last year Prince Bismarck endeavored to induce Andrassy to adopt a policy against the Catholic Church similar to his own. A journal

that he refused to accept Bismarck's suggestions. TEMPLE EMANUEL.

connected with Count Andrassy declares

Curses on Him Who Misleadeth the Blind-How it May be Done-"Corners" in Gold and Grain-Sermon by Rev. Dr. Gutheim.

A goodly congregation gathered yesterday in the Temple Emanuel. As the Jewish holiday season approaches this is the case annually in all the synagogues, for though Israelites may not enter synagogue during the balance of the year, they are orally certain to be present regularly during holidays and for a short time before and after. The Scripture lesson read yesterday in the Temple were arts of Dent. xxvii. and xxvii... Dr. Guthelm declared there was not a more interesting in the whole Pentateuch. Is-rael is commanded to write the words of the covenant in stone and the Levites are divided into two bands and sent upon Mount Gerizim and the other on Mount Ebal. and to pronounce from one mount blessing upon the observers of the law, and from the other curses upon the violators thereof. And this is in ac-cordance with the doctrines of Judaism, which

the observers of the law, and from the other curses upon the violators thereof. And this is in accordance with the doctrines of Judalsm, which recognise man as a free moral agent. But the Doctor invited his hearers to look especially at the last few verses of chapter xxvil. and the first few of vxvili., wherein these curses are directed against

THE SECRET SINS OF THE LIFE,
which no eye can see but God." And in all those things where human law cannot speak God? Haw does speak out. Verse Is, to which the Doctor directed particular attention, pronounces a curse on him who turneth the blind out of the way. We can easily see, he said, what a great sin it is to place a stumbling block in the way of the blind, or to turn him out of the way and lead him into danger. But this law applies to all relations of life—to whomsoever may lead his neighbor astray. He is guilty of violating its spirit. The Doctor then pointed out the many ways in which this law is disregarded, and men deceive and lead their neighbors astray. Look at commerce, he said, and think how much it has done for civilization. It has thrown down the barriers and been the most potent agent in cultivating intercourse among nations. Yet how often is this law disregarded, and

"CORNERS" IN GOLD AND IN GRAIN are created that the knowing ones may mislead the blind. And when this is permitted in a community immorality must provail and the fear of God is not known. And this is true of every phase of life and business. The legal advocate tries with all his skill and learning to lead the Jurymen astray, that the criminal may not be punished, but go free. Nor is the pulpit free from this sin of misleading to-day. To-day its minusters are orthodox; to-morrow they are reformers. While they preach peace and good will to men one day they are ready to resist every fanced indignity on the next. Politics, too, is amenable to the just censure of this law. Does it mean love of country on aggrandisement and care nothing for country or aggrandisement and care nothing for countr

"ADMIRAL" O'KEEFFE.

The Newsboy Cadet Off for Annapolis.

The little lad O'Keeffe, who so nobly won the naval cadetship from the Fifth Congressional district, leaves this city to-morrow for his future home trict, leaves this city to-morrow for his future home at Annapolis. He carries with him the good wishes of the entire city, inasmuch as his appointment and advancement will be regarded as a test between democracy and aristocracy. He will be accompanied by Mr. Michael J. Kelly, who acted as chiefor the examining committee in this city, and his course will be watched by the press and public of the metropolis. He is a bright and active young ad and no doubt has a brilliant future before him.